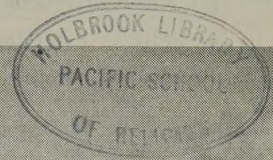


the Alliance Weekly

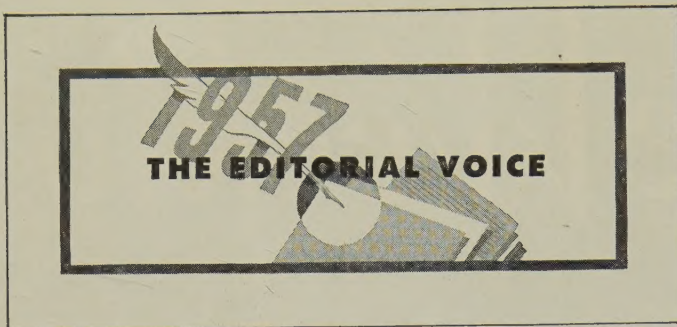
JANUARY 16, 1957



CHATTANOOGA, TENN., FROM LOOKOUT MOUNTAIN

In this issue

CHRISTIAN PERSONAL RIGHTEOUSNESS . . . By Carl F. H. Henry
WHAT IS TELEVISION DOING . . . ? By Oswald J. Smith



HEARD BUT BY OUR SINGING

The desire to be held in esteem by our fellow men is universal and as natural to us as is the instinct for self-preservation.

The Bible recognizes this inborn desire and, contrary to what we might expect, not only does not condemn it but actually appeals to it on occasion. "A good name is rather to be chosen than great riches," says the wise man, and the apostle Paul spoke frankly of the esteem in which certain persons and churches were held and used it as a stimulant to good living on the part of others. We refer to this quality in human nature when we say of a man who has ceased to care what people think of him that he has "lost his self-respect."

We may properly conclude that it is right and natural that we should value the approbation of society. It is a measure of our love for men that we should want them to love us. There is an unrealistic humility which would have it otherwise, but I believe the truth is as stated here.

The cross would not be a cross to us if it destroyed in us only the unreal and the artificial. It is when it goes on to slay the best in us that its cruel sharpness is felt. If it slew only our sins it might be bearable, even kind, as the knife of the surgeon is kind when it removes the foreign matter that would take our lives if allowed to remain; but when we must suffer the loss of things both precious and good, then we taste the bitterness of the nails and the thorns.

To value the esteem of mankind and for Christ's sake to renounce it is a form of crucifixion suffered by true Christians since the days of the apostles. For it cannot be denied that the way of the cross is unpopular and that it brings a measure of reproach upon those who take it. It is rare that a separated Christian escapes a certain odium in his lifetime. After he has been dead a long while, time and distance may soften the lines of the portrait and the world that hated him while he lived will often praise him when he is gone.

John Wesley and his Methodists are good examples of this strange phenomenon. They were scorned and derided while they walked on earth; offscourings they were, to be persecuted or, worse, to be let coldly alone as if they were lepers. Now we sing their hymns and build their sepulchres, but history has recorded the abuses once heaped upon them for their "perfectionism" and for that irrepressible joy of theirs that mostly embarrassed

people and made them look away and hurry out of their presence.

Gerhard Tersteegen, whom I never tire of quoting in a lovely little hymn called "Pilgrim Song" seeks comfort and cheer the holy wayfarers passing unloved and unnoticed through the wilderness. The last stanza reads,

*We follow in His footsteps;
What if our feet be torn?
Where He has marked the pathway
All hail the briar and thorn!
Scarce seen, scarce heard, unreckoned,
Despised, defamed, unknown,
Or heard but by our singing,
On, children! ever on!*

The line "Or heard but by our singing" has in it more of the true spirit of church history than all the large tomes ever written. The learned historians tell of councils and bulls and religious wars, but in the midst of all the religious mummary were a few who saw heaven in full view and managed almost to walk on earth as if they had already gone there. These were the joyous ones who got little recognition from the world of institutionalized religion, and might have gone altogether unnoticed except for their singing.

Unsung but singing: this is the short and simple story of many today whose names are not known beyond the small circle of their own small company. Their gifts are not many nor great, but their song is sweet and clear.

John Milton lost his sight and mourned that loss in a beautiful and touching verse in the third book of *Paradise Lost*. Night had settled all about him, he sighed and never again would he see

*Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine.*

But in spite of his affliction he refused to be desolate. If he could not see, he could still think and he could still pray; and he could listen to his own heart, he said, and move "harmonious numbers." Like the nightingale he could sing in the darkness

*... as the wakeful bird
Sings darkling, and, in shadiest covert hid,
Tunes her nocturnal note.*

Well, the world is big and tangled and dark, and we are never sure where a true Christian may be found. One thing we do know: the more like Christ he is the less likely it will be that a newspaper reporter will be seeking him out. However much he may value the esteem of his fellow men, he may for the time be forced to stand under the shadow of their displeasure. Or the busy world may actually not even know he is there except that he is heard for his singing.

●
Your spiritual reading should in some respects be like meditation; you should watch for God's action within you and pause when you feel your heart touched by what you read. Always read with a view to practice.—JEA
NICOLAS GROU.

Christian Personal Righteousness

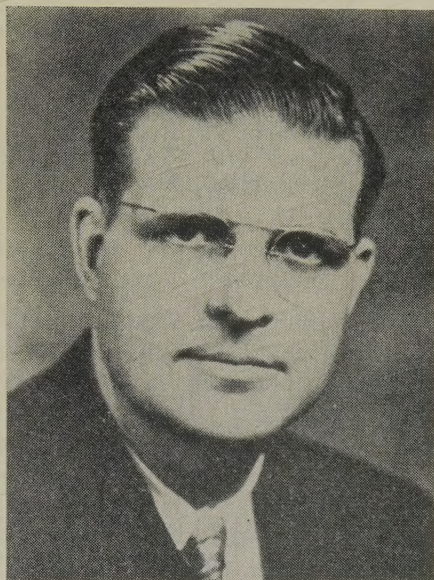
By DR. CARL F. H. HENRY

WHAT shall I do in this situation? Where can I find light on what choice to make? Is this the Christian thing to do? These are questions each Christian asks himself repeatedly each day. He must live the whole of his life so that he pleases God. Life confronts him with decision and he must act. Often he must choose one of several alternatives. Most of the time he does not have the ease of deciding between a moral black or white. Usually all he sees are varying shades of gray. Where can he find some guidance so that he will choose what pleases God?

The New Testament does not give a rule to cover every possibility in life. The Pharisees tried to expand what they knew of the character and will of God into a rule book that outwardly regulated every hour of the day and every situation that could possibly come up. Jesus stood against such legalism. He knew that true morality comes from the heart.

The New Testament sets forth a number of basic Christian principles. In addition to general principles, the New Testament indisputably sets forth several "rules," e.g., "forsake not the assembling of yourselves together" (Heb. 10:25), "pay ye taxes" (Rom. 13:6), "be not drunk with wine" (Eph. 5:18), and so on. But it does not endeavor to specify rules for the whole of life. If there are principles, as undoubtedly there are, these should assuredly be applicable to particular cases. These are to guide the Christian in the choices he makes. He must see himself, his motives and his desires clearly. He must know the New Testament principles for conduct, which apply here, which do not, and why. Then he must decide and act. Thus, by this terrifying and responsible process he matures ethically. There is no other way.

New Testament principles of con-



Dr. Henry

duct that the Christian must use to guide his life are:

1. The believer's life is one of *Christian liberty* in grace. He is not bound to the law as a means of salvation. He is not burdened with a legalistic conscience. Christian liberty is the guarantee of the believer's peace of mind. His conscience is to be guarded from unnecessary and unspiritual obligations. The law no longer whips it.

Nothing God has created is unclean in itself. Nor does it become unclean when it is used in accord with the design of the Creator. Since



Used by permission, this article is a condensation of the chapter on "New Testament Principles of Conduct" in the book just published, "Christian Personal Ethics," by Carl F. H. Henry (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 608 pages, \$6.95). . . . Dr. Henry is professor of Theology and Christian Philosophy, Fuller Theological Seminary, and currently on leave as editor of "Christianity Today." . . . The concluding section will appear next week.

God created all things, all things can be properly used. The only limitations are ones God, the Creator, Himself sets. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6). "For the earth is the Lord's, and the fullness thereof" (1 Cor. 10:26).

The world is evil only as a fallen world. It is not evil intrinsically. This view strikes out against negativism in Christian ethics. This negativism may best be seen in those radical judgments that think of the dance, the movie and cards as always and necessarily evil. Fundamentalism in practice requires the believer to abstain from certain "social evils" in order to be acceptable with God—and with other Fundamentalists. Christian ethics thereby becomes an index of legalistic "don'ts." One who is truly born again does not smoke, dance, go to the theatre, gamble, drink.

Without question, genuine regeneration issues in a marked change in character. But this negativism in Fundamentalist ethics may conceal the fact that one who abstains from the proscribed may be every bit as carnal as one who indulges. Arbitrary legalism is a poor substitute for an inner morality. Not only this, but such legalism emphasizes the less important issues in life, and ignores or excuses the weightier matters of the law. Smoking can be a subject of legislation; pride cannot.

Not only does legalism bypass the sins of the spirit, but it gives the impression that the Christian life is one of staying out of trouble. If the believer "keeps his nose clean," he will get by with God. But Christian morality is not just negative abstinence. It is positive virtue flowing out from the regenerated core of the person. Sanctification is not a mere

abstinence; it is the Lordship of Christ and the rule of the Spirit. It issues in love and kindness and compassion and good works humbly done.

However, the believer's liberty is not liberty to license. This principle of Christian ethics is open to gross misinterpretation and misapplication. Sacrifice and love move in as Christian virtues to take their place alongside liberty. The Christian does not live his life to himself alone.

2. Christian liberty is for the purpose of *glorifying God*, and not for purposes of sin. That God forgives the sins of His children cannot be an excuse for moral laxity. The believer has liberty on the ground of redemption. Hence he is "without law to God, but under the law to Christ" (1 Cor. 9:21). Whatever he does is to promote the glory of God. Nothing in life is excluded from this purpose—"whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Christian liberty resists license. Rather it should make men alive to virtue. It does not give a "free pass" to conduct that is displeasing to the will of God.

This liberty is given with the

Love's Eternal Wonder

*Lord beloved, I would ponder
Breadth and length and depth and
height
Of Thy love's eternal wonder,
All embracing, infinite.*

*Never, never have I brought Thee
Gold and frankincense and myrrh,
In the hands that groping, sought Thee,
Precious treasures never were.*

*What was that to Thee? The measure
Of Thy love was Calvary.
Stooping low, Love found a treasure
In the least of things that be.*

*O the passion of Thy loving,
O the flame of Thy desire!
Melt my heart with Thy great loving,
Set me all aglow, afire.*

—AMY CARMICHAEL.



understanding that whatever is expressly forbidden in the Scriptures cannot be practiced to God's glory. The Corinthians pressed "all things are lawful" to mean tolerance for fornication. Here is an example of the principle stretched to include too much. While the Corinthians did not try to justify murder and idolatry from the principle of liberty, they did tolerate sins ranging from quarreling to fornication.

The "lawful" is never to carry the believer outside the will of God. Lawfulness is bounded by divine authority. "It is the Christian standing under the command of his Lord who says: all things are lawful to me." "When Christian liberty is elevated to the status of a governing principle, the danger is great that things which are forbidden under all circumstances are thought to be permissible." What is in truth lawful to the Christian never is what has been excluded by the will of God as sinful. Christian liberty offers no basis for infringing the holy law of God. For the believer, "all things are lawful" equals "ye are Christ's; and Christ is God's" (1 Cor. 3:23).

To misconstrue Christian liberty means to exchange that liberty for slavery. It is slavery to sin and lawlessness. The believer ought not to "be brought under the power of any" but Christ. But a miscarriage of the liberty he has in Christ actually means slavery to sin and his consequent loss of liberty. The believer's conscience is not answerable to

human authority, but it is to God. Not even acts which have aspect that God would approve are lawful if they also include elements of wickedness and sin.

As Christian ethics must stand against poor reasons for abstaining from certain practices, it must also stand against bad reasons for indulging in other practices. The Scriptures draw up a rather imposing list of sinful actions and attitudes. The ruling out of certain actions and attitudes as sinful is consistent with the principle of Christian liberty for we have seen how sin is to be excluded from the area where liberty is to be practiced.

The Pauline list of pagan vices is as conspicuous in his letter as is the tally of Christian virtues. Christian and non-Christian characteristics are seen in vivid contrast to each other. Christian character is born of the grace of God; the non-Christian is under His wrath.

Nor does the Pauline index of pagan vices exhaust what is especially forbidden to the believer. The Sermon on the Mount is a discipline of ethic. It goes far beyond mere avoidance of gross pagan acts. Not only the act of adultery but also the lustful look, not only murder but also the flush of anger come under condemnation.

3. The believer is to *beware of filing his conscience*. Since the physical world is morally neutral, it can be used for good or for evil. The conscience of the believer is under no prior legislative bondage as it approaches this world. But what is permitted generally may not be permitted in the life of a particular believer in a particular situation. Without question Christian liberty is a possession of great moral gain to the believer. Yet whatever disrupts his communion with God or weakens his appetite for the Bible or dulls his concern for others must be set aside. "All things are lawful for me but not all things are expedient" (1 Cor. 6:12 A.S.V.). The spiritual health and well-being of the person takes its place alongside the glory of God as a major consideration in Christian ethics. Hence, the principle of inward intention and its consequences becomes vital for ethical living.

(Continued on page 4)

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can be more destructive than the H-bomb

What Is Television Doing to Our Youth?

By OSWALD J. SMITH, Litt.D.

Here is a blunt and frank appraisal of the world's newest plaything by a man who is not known for extreme or radical beliefs. His earnest words deserve prayerful consideration by every Christian who seeks to do the will of God and keep clean in a dirty world. . . . Dr. Smith is too well known to need an introduction. His long ministry and his devotion to the true faith of Christ earn him the right to speak and lay us under obligation to hear.—EDITOR.

It seems to me that television is the greatest menace of modern times, and how Christians are going to be able to make use of it I do not know. Anyone who has seen it must be convinced of its danger.

Television can be used for good. It has tremendous possibilities, but I am afraid it is being used for evil almost exclusively and that it will do more harm than Hollywood to demoralize the youth of our country. It has been proved that the eye-gate makes a much greater appeal than the ear-gate, and while there will be good programs on television, there will be so many of the other kind that it is going to be most difficult to put on the one and blot out the other.

I shall never forget how shocked I was when I visited homes where television had been installed. They told me about the lovely church services that could be seen, the concerts and other good programs that could be turned on. But no sooner were the parents out of the room than the children, boys and girls, their teens and those younger still, hurried to the television set, and when some of us returned we found them stretched out on the floor, fascinated by what they were seeing. And what was it they were looking at? A bloody wrestling match where two men were tearing each other to pieces, trying to gouge out each other's eyes! And as the

children watched and listened to the groans and cries of the wrestlers they could hardly control themselves.

At still another time it was a night club show, women for the most part unclad, drinking and smoking, going through sensual dances, every action plainly visible, the entire scene revolting and demoralizing. Yes, they could have turned on another program, they could have looked at something else; but they turned on that in which they were most interested, the scene that fascinated them.

For generations we have refused to take our children to night clubs, theatres, wrestling matches and boxing bouts. Now these very scenes are brought right into the home and displayed before the children's eyes. It costs nothing to see them, except a loss of moral standards. In their early life they now can become acquainted with sin in its vilest form. No longer will parents be able to protect them from the awful things that go on in the world.

If you want to know how serious it is, read the article on Page 103 of the *Reader's Digest* for April, 1956. The other day a Salvation Army officer warned parents to turn off their television sets between the hours of four and seven. These hours, which are devoted to shows for children, are filled with the most brutal crimes imaginable and it is these

scenes that inspire our teen-agers to go out in gangs to commit acts of violence.

A polluted diet of crime, violence, brutality and sadism, sponsored by cigarette companies, breweries and distillers, is now the daily menu for millions of boys and girls. The theatre, with all its filth, that we as Christians wouldn't dream of patronizing, is now brought into our living rooms. Television may well be the final step in the complete collapse of the moral and spiritual life of our nation. Children will do what they see others doing.

I do not think television can be controlled. If it is in the home, it will be used. Children have been known to use knives on their parents when the parents insisted on turning it off. Your son will see what he wants to see in spite of what you do. I have never had a set in my home and if my children were still with me, I would never dream of having one. I think that is the only safe policy.

These are the last days and we are going to the bottom. Soon we will be on the lowest rung of the ladder and judgment will fall. Alcoholism has almost doubled since television began to feature liquor ads. Robbery with violence is increasing by leaps and bounds. Thirty killings a day have been shown on television in one city, and in another forty-eight and twenty scenes of violence in a single hour, according to the *Reader's Digest*. What kind of a harvest can we expect?

I do not know the answer but I am afraid, very much afraid. I always have looked upon the movie world as the most demoralizing agency in existence. It alone has

(Continued on page 10)

A Confession of Faith

By JOSEPH T. LARSON

I CONFESS that Jesus Christ, the Son of God with power, is my Saviour from all sin and that He is able to keep me saved and bring me to heaven at His coming. I confess that I need Him to save me now and henceforth (John 20:31).

I confess that I am a sinner by nature and practice, lost and undone. Without the saving death of Christ I cannot hope to enter the kingdom of God (1 John 1:8-10; Rom. 3:23). I am trusting in the work Christ wrought on the cross for my sins and I believe that God loved me enough to send Christ to die for my sins (Rom. 5:8).

I confess that I am saved by grace alone, apart from works, and by faith in His death for me. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

I confess that the Bible is God's Word, and reveals to me Christ and the only way of salvation (Rom. 10:17; John 5:24).

I confess that God is my heavenly Father, now that I believe in Christ as my Saviour. I owe to Him reverence, faith, obedience and whatever service He bids me to do.

I confess that I am not of this world and should therefore live separated from the sinful things of this world, living for Christ and seeking His will in order to glorify Him (2 Cor. 6:14-18; 1 John 2:15-17; James 4:4).

I confess that Christ is Lord over all my life and in everything I do or say, and that I want to be pleasing unto Him (Acts 2:36).

THINGS FOR NEW CONVERTS TO DO

Make public confession of Christ at the first opportunity. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the

dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Be baptized at the first opportunity and unite with a church where you will hear the Word of God faithfully preached. Take part in the services. Partake of the Lord's Supper as commanded by the Lord (Matt. 3:13-17; Matt. 28:18-20; Rom. 6:1-4; 1 Cor. 11:23, 24). Do not delay this matter because it is so easy to drift according to carelessness of the flesh and the ways of the world.

Attend Sunday school and church services regularly. Tell God about your problems. Discuss your questions with your pastor or Sunday school teacher.

Read your Bible daily and, if possible, memorize a verse or more each day. You will grow as you pray daily and read God's Word. "Seek ye out of the book of the Lord, and read" (Isa. 34:16). "Men ought always to pray, and not to faint" (Luke 18:1).



Refuge in the Lamb

*God of my salvation, hear,
And help me to believe;
Simply do I now draw near,
Thy blessing to receive.
Full of guilt, alas! I am,
But to Thy wounds for refuge flee:
Friend of sinners, spotless Lamb,
Thy blood was shed for me.*

*No good word, or work, or thought,
Bring I to buy Thy grace;
Pardon I accept unbought,
Thy proffer I embrace,
Coming, as at first I came,
To take, and not bestow on Thee:
Friend of sinners, spotless Lamb,
Thy blood was shed for me.*

—CHARLES WESLEY.

Give at least a tenth of your net income to the Lord. Get busy winning others for Christ; "he that winneth souls is wise" (Prov. 11:30). Pray daily for your friends and relatives, that they too might be saved.

Keep away from worldliness of any kind, for it will lead you away from fellowship with Christ and grieve the One who died for you.

Forgive others their trespasses against you and freely ask others to forgive your sins against them (Matt. 5:22-26; 6:12; 18:15-35).

Be sensitive to the leadings of the Holy Spirit, your Comforter and Teacher: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption . . ." (Eph. 4:30-32).

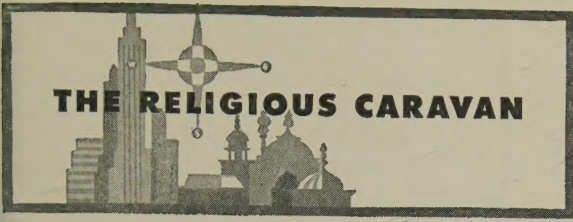
ADVICE ON READING

Avoid giving too much of your time to newspapers and worldly magazines, but rather read spiritual papers and good Christian books. In Bunyan's *Pilgrim's Progress* you will learn of some of the temptations of the early Christian life and how they be delivered.

Read John's Gospel, the Book of Acts, Romans and all of the New Testament books first. Then begin in Genesis; also read the Psalms, Proverbs, Isaiah and other Old Testament books.

Ask your pastor for good books to read and seek to develop a habit of study, meditation and family devotions with the other members of the family. Pray when you go to work or to school and praise the Lord at the end of the day for His grace and guidance.

"Flee . . . youthful lusts: . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life" (2 Tim. 2:22; 1 Tim. 6:11, 12).



THE RELIGIOUS CARAVAN

DAVID R. ENLOW, Editor

HOME

Evangelicals to sponsor Washington seminar: The National Association of Evangelicals announced it will sponsor a seminar in Washington, D. C., February 6-8. Deans and administrators of conservative Protestant colleges to consider ways of encouraging more students enter government service. Representatives of seventy colleges and seminaries affiliated with evangelical denominations are expected to attend. Speakers will include government officials.

Protestants needing 100,000 churches: About 100,000 new Protestant churches will be needed in the next twenty years, the president of the Methodist Council on Evangelism reported to the first annual meeting of the group at Lafayette, Ind. Dr. George A. Fallon said that, based on the current rate of growth, there will be about 38,500,000 more Protestants in the United States in two decades from now.

Church services to be heard by shut-ins: Village Church of the Prairie Village, Kans., is installing a speaker phone by means of which shut-ins will be able to listen to its services. It is believed to be one of the first such projects in the United States. The church, with 3,006 members, is the third largest United Presbyterian congregation in the country.

University offers pastoral counseling course: A course designed to help parish pastors in their ministry to the sick is being offered at the State University of Iowa campus this semester. The class meets every Tuesday. Sponsors of the course are the Iowa Council of Churches and the State University of Iowa Hospitals. Rev. Lloyd Bartholomew, Protestant chaplain at the University Hospitals, directs the studies.

Protestants urge release of war criminals: Thirty-two Protestant clergymen and laymen urged President Eisenhower to release ninety-one Japanese war criminals held by the United States in Sugamo Prison, Tokyo. They made the appeal in a letter made public in New York. It stated that freeing the men held for "crimes committed in the hysteria of war" would be in "accordance with the teachings of Christ" and would be "blessed by God for the increase of peace among men."

ABROAD

Open German center to train industrial pastors: A center to train Protestant ministers for pastoral work in Germany's industrial areas has been opened in Mainz-Kastel near Frankfurt. First of its kind in this country, the center is sponsored by the Evangelical Church in Germany (EKID). It will be directed by Pastor Horst Symanowski, of Mainz, a pioneer in this ministry.

Hindu leaders praise work of missionaries: Nine prominent Indian Hindu leaders, in a joint statement at Madras, India, praised the work of Christian missionaries in that country and assailed allegations made against foreign missions institutions by some state government groups. Declaring they have had close contact with the work of missionaries over a period of years, the Hindu leaders said: "It is not our experience that they seek to undermine patriotic or national loyalties."

MISSIONS

Missions group gets special training grant: Agricultural Missions, Inc., announced at Buck Hill Falls, Pa., that a \$10,000 grant had been received from the Lilly Endowments, Inc., Indianapolis, for the purpose of training United States missionaries for rural construction work in mission areas. Dr. Ira W. Moomaw, executive secretary of the mission group, said the new program will provide missionary instruction in such fields as health, agricultural improvement, education and youth work.

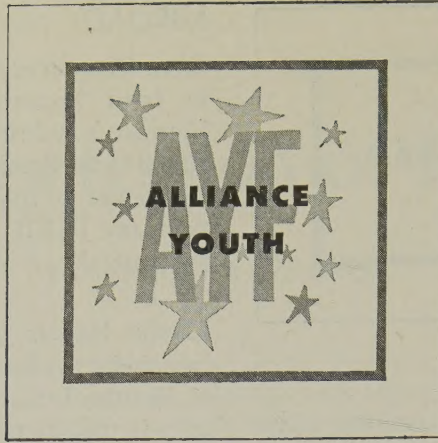
Wycliffe sending translating teams to new fields: The Wycliffe Translators are planning to send teams of translators into Papua and the Australian Trust Territory of New Guinea. Three Wycliffe representatives recently spent several weeks surveying the field and conferring with administration officials about the possibility of making linguistic studies and doing literacy and Bible translation work.

THE PRESS

EPA Convention set for Cincinnati: The ninth annual convention of the Evangelical Press Association is slated for the Sheraton-Gibson Hotel in Cincinnati, Ohio, on January 22 and 23, according to announcement from President Russell T. Hitt, editor of *Eternity* magazine. Main speakers include Clarence W. Hall, senior editor of the *Reader's Digest*; Dr. Carl F. H. Henry, editor of the new *Christianity Today*, and Joseph T. Bayly, editor of *His* magazine.

PEOPLE

Bible Society names publicity secretary: Dr. James Z. Nettinga, secretary for the Southern California district of the American Bible Society for the past seven years, has been named national secretary in charge of educational publicity. He succeeds Rev. William F. Asbury who resigned in July to go to East Pakistan for the Asia Foundation.



WELDON B. BLACKFORD, Editor

Briefing AFYers on the 1957 Program Contest

"Let the word of Christ dwell in you richly. Teach and admonish one another in all wisdom" (Col. 3:16, Conybeare).

It is time for all our AYFs throughout the United States, Canada, Puerto Rico and Mexico to be making serious preparations for the second international AYF Program Contest. This contest, one of the largest projects of the year to be sponsored by the National AYF Office, will begin Friday, February 1, and continue through May 31.

One of the most important phases of the AYF ministry is the planning and ordering of the weekly AYF meeting. There is sometimes the tendency to feel that this matter of programing is relatively unimportant. Nothing is farther from the truth. Programing for the weekly AYF meeting is a most serious matter. I believe that a large amount of the success or failure of the AYF work in a church can often be attributed to the spiritual diet AYFers receive and the objectives set before them in their weekly meetings.

Programing is the number-one problem throughout many youth organizations. Leaders everywhere are scurrying in an effort to lay hold of good material for their weekly meetings. Christian bookstores carry all kinds of material for programing, and still this problem remains acute. Just what can be done in helping AYFers to obtain and develop material for the weekly meeting?

The 1957 Program Contest material has been planned and prepared to assist AYFers in answering the question just mentioned.

The emphasis last year was upon digging up programs used in the past and submitting them to the contest. The emphasis of the program contest this year will be upon building better programs during the contest period. The National Youth Office will supply each AYF with plans and suggestions which, if followed, will enable them to unite in building better programs. The questions of what to do, how to go about it, where to get ideas, how to use ideas, as well as many other questions, will be answered in your 1957 AYF Program Contest kit.

The Contest this year is asking each group to (1) organize according to the material in the Contest kit; (2) develop their own programs with the assistance of the suggestions in the kit; (3) use these programs in a weekly meeting during the four-month period of the contest; (4) appraise them and send those proven to be the greatest blessing and help to the Contest Headquarters, the National Youth Office in New York City. The best programs submitted during the contest will win awards and also be published in the 1957 program book.

The aims of the 1957 contest may be summed up in four statements:

1. To introduce AYFers to the subject of proper programing.
2. To teach AYFers how to organize for programing.
3. To suggest ways of preparing material for good programs.

4. To guide AYFers in promoting and presenting program material.

A very important feature of the youth page during the contest period will be a report on the progress of the contest under the heading "Contest Corner." This feature will keep AYFers up to date on the contest returns and supply them with suggestions and additional information for the promotion of the program in their local AYF.

AYFers will also have another reason for keeping their eye on the youth page during the contest period. Many have been interested in knowing when the new program book will be available. The release of this new publication under the title *Annual Youth Favorites*, with fifty-two of the top-rated programs from the 1956 AYF program contest, will be announced on this page sometime during the contest period.

The words of the text used in the beginning of this briefing might well apply to the emphasis being made on building better programs during the AYF program contest:

1. *Let the Word of Christ dwell in you richly.* The weekly AYF program is one of the places for the Word of Christ to find a dwelling place in the hearts of youth. More serious and prayerful emphasis needs to be given to our programs, inasmuch as the ultimate objective should be to have the Word of Christ dwell richly in all AYFers.

2. *Teach and admonish one another in all wisdom.* AYFers are given the opportunity to do this very thing by having the responsibility of, and participation in, the programs.

Inquire now for the 1957 AYF Program Contest kit. Begin now, prepare for this important emphasis in your local AYF.

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Stieng tribespeople, Viet Nam

At Home in a Tribes Village

By BEULAH BOWEN

Tribes of Viet Nam

EVERY morning of the eight days Evelyn Holiday and I spent in the "silent" jungle we were awakened before sunup. The cocks started to crow before the sun rose, and soon the pigs and goats joined the chorus. Then we heard the steady rhythm of women pounding rice. Some of the men sat in their houses, accompanying the rice husking by beating out the rhythm on their gongs. We might have become accustomed to these noises, but the chatter of curious children and older people who gathered outside our shack, waiting for us to open the bamboo slat door, always made it impossible to sleep any more.

One week previous to this visit we had made a trip to this village, Da Dong (Big Water), to dedicate their new chapel. The tribespeople had recently moved the village to a new location and the chapel is the outstanding building. It is like a landmark or a lighthouse for the darkened heathen around it. On our former visit we had been met by a group of the young people who jumped out of the tall grass at the side of the road and filed ahead of us, waving palm leaves and singing

gospel songs. Behind us came the village "band," all carrying brass gongs great and small, who beat out a welcome rhythm as they followed us. The mingled music was fearful and wonderful to our ears.

Outside the little guest house the villagers had stood in a group behind a rude table and benches which they had prepared for us. On the table were the customary gifts of rice, eggs and bananas. After the usual greetings we had drunk refreshingly hot tea and listened to a program of songs and Bible verses presented by the young people. Finally they had given us each a bead choker as a gift of welcome.

It had been upon our hearts for months to spend several weeks in the village to encourage the Christians there who were meeting discouragement and temptation from their Catholic neighbors, but many things required attention during the Bible school vacation. However, this time we were back in Da Dong to stay a whole week and hold Bible classes in the chapel.

We arrived in a heavily loaded jeep and soon made ourselves at home in a bamboo-and-thatch shack.

Even though this was the beginning of the rainy season, for the most part we had lovely, sunny days. How thankful we were to the Lord one rainy night that we had a dry place to sleep. The downpour began during the evening service. When we returned to our quarters we found the thatch roof had leaked and everything was wet except our sleeping bags which were on the sleeping shelf under a heavier thatch. With the protection of our umbrellas we were able to dress for bed and then we took refuge in our sleeping bags.

Our week was full. Twenty-six young people came regularly each morning for school which started at eight-thirty, after the "clinic." We spent most of the time studying the Bible but gave some attention to memory work, reading, writing, arithmetic, coloring and singing. There were also periods for play. The boys had a wonderful time playing soccer with a big rubber ball we had brought, until it got kicked once too often and was brought to me deflated. The boys were quite crestfallen. The young people were enthusiastic about their lessons and applied themselves well. Their Catholic neighbors' children, whom we invited to join us in school, wanted to come but their parents were afraid that we would make them "believe our way." Once in a while they would peek in to see what was going on. Each evening we had meetings in the chapel and I showed slides on the life of Christ, using a kerosene projector.

On Saturday ten of the young people went with us to another village four hours' walk over the mountains. It was a lovely trip and the scenery was gorgeous, though the long, steep climbs left me breathless. When passing by one village the boys had to chase off a herd of buffalo that were intent on getting a close sniff of us foreigners—we smell different. The girls, who carried baskets on their backs, trotted ahead, laughing and playing along the way. The boys walked behind us. Every time I turned around I noticed them studying slips of paper, their lips moving. They were practicing their parts in the program they were to present in the village that afternoon.



The Tribes of Viet Nam missionaries

W. E. EVANS

Twenty minutes before we arrived at Phi Sur we heard the gongs. It was then eleven-thirty and we thought we had made good time. But the people had been looking for us since eight-thirty that morning! The district superintendent had made it in two hours a few weeks before and they were expecting us to do likewise!

Following an afternoon and evening service in the crowded chapel we went to bed early, as did the rest of the villagers. However, we could tell which houses had people with coughs, which had babies, who stayed up talking and so on, because the guest house was located in the center of the small village. It was almost as though we were sleeping in the same room with all of them, as far as the sounds were concerned.

A very interesting thing about this village is that there are only grown-up people and children, no young people. Before they became Christians, five or six years ago, they lost many children either at birth or when very young. They sacrificed much to the spirits without avail. Since they have become Christians their children have lived, which is a testimony to the power of our Lord.

The next morning we made the trek back to Da Dong. While we were gone the tribesmen had done

some planning, and when our school program was finished that evening they invited us outside the chapel. They had again placed a table and bench in front of our guest house and all the villagers had gathered. After they had spread the table with dishes of crackers and hard candies brought the day before from the market five hours' walk away, we were invited to sit down. As we drank our tea the young

Tribesmen beat welcome gongs . . .

H. L. TURNER



people sang and recited verses again; then two of the young men presented each of us with a brass friendship bracelet from the village, making their speeches simultaneously.

While we sipped tea and talked, the villagers were served pieces of bread and a glass of tea, each taking his turn with the same glass. Finally they set fire to a big pile of brush made ready beforehand. As we looked about at the faces illuminated by the blaze we realized that after a week of living with these people we actually felt like one of the family, and the village felt like home. Even the dogs, pigs and chickens that were constant attendants when we ate our meals, along with the bright black eyes that peered at us from the crowded doorway, had become part of a familiar pattern of life.

It was with a warm feeling in our hearts that we said goodbye to our friends in the village of Da Dong. We pray that the Word which was sown among them will continue to bear fruit and take them deeper with the Lord. What unlimited possibilities lie with those young people who know Jesus Christ as their Saviour and Lord! Please pray for them. ♦ ♦ ♦

What Is Television Doing . . . ?

(Continued from page 5)

been responsible for the teen-age gangs of today and for the terrible things that children have been doing in this generation. But now something much more dangerous is upon us. The atomic bomb is bad, the hydrogen bomb is frightful; but television is going to be worse than either and far more destructive. It will completely wreck the rising generation, and before long it will turn the United States and Canada into a Sodom and Gomorrah, infinitely worse than the Sodom and Gomorrah of Bible times.

When that day comes, judgment will be inevitable. There will be no cure. God will have to send terrible judgment on the race, and it will be because of television and its diabolical influence on young minds. Science will have succeeded in wrecking civilization. ♦ ♦ ♦

Africa

Dr. H. L. Turner, President of the Society, and Mrs. Turner are to be in the Belgian Congo from January 11 to February 1, in Gabon to February 15 and in French West Africa until March 22. Dr. Turner will minister to missionaries, national church leaders and church groups; Mrs. Turner will speak to young people, the women and the children. Pray that they may be kept well in their strenuous schedule and that God will give them journeying mercies and especially anoint them anew every day throughout the entire trip to the praise of His glory.

Gabon

Several of the missionaries have been afflicted physically. There is much work to be done and very few to do it. The temptation is to overdo, which can bring about nervous and physical disorders. Uphold them in prayer. . . . The national church is in need of much prayer that they may have wisdom in dealing with discipline problems as well as financial problems.

Viet Nam

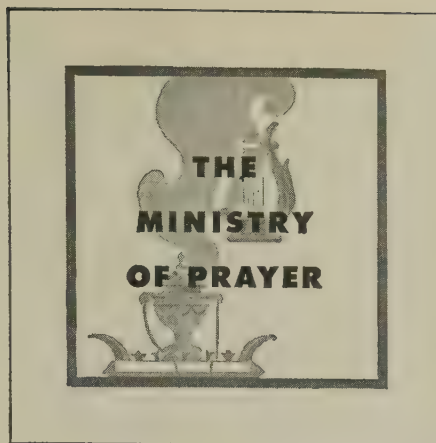
Pray for the fifty-nine students of the Tourane Bible School, that they may catch a vision of Christ and His love for the lost and may become earnest soul-winners. . . . Since October 23 the men students of the school have had an early morning prayer meeting with special emphasis on prayer for revival of the Vietnamese church. One of the teachers writes: "Praise the Lord. We are sure that sooner or later the Lord will give us an answer to this petition. Please pray that the Lord will strengthen us to keep on until we get the answer." . . . Pray for the gospel team of Central Viet Nam (two evangelists and a helper), that special power from on high may be theirs as they travel from place to place giving out the Good News.

Cambodia

Pray much for Mr. Mang, a Cambodian at Prey Veng who has been a believer about two years but who has not yet been delivered from opium, drink, smoking and a spirit of fear which causes him to think he is being poisoned. If he will grasp the victory that is His in Christ Jesus, and receive deliverance from these habits, many others will come out for the Lord. Praise God that his wife and his aunt have recently accepted the Lord.

Laos

Praise the Lord for the testimony of the Bible booth at the That Luang Fair in Vientiane. The sale and the free distribution of Christian literature far exceeded that of previous years. This year there were again visitors who had come from behind the Bamboo Curtain to hear more of Jesus Christ, the Saviour of men. The faithful prayers of the homeland constituency during the



months preceding this big ministry of the year in Vientiane were appreciated. May God now bless His Word and bring about a harvest exceeding all expectations.

Tribes of Viet Nam

Five young men have just graduated from the Bible school at Banméthuot. Pray for them as they go out into full-time service, two returning to the Pleiku district and three working in the Banméthuot district. May they be shining lights and patterns of good works: "in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned."

Thailand

Rev. and Mrs. W. D. Hardy have been ill for several weeks with what the doctor believes is typhus. Ordinarily this would mean that they would not be able to go upcountry to their station for another month. Pray that God will heal them speedily. . . . Pray for the Christian group in Korat. Those who call themselves Christians need a new vision of the Lord Jesus Christ; they need to put away all hindrances from their lives and to realize the lost condition of the tens of thousands in their city. Pray especially for Mr. Tong, with whom the Lord has apparently been dealing. He seems to have a greater burden for the work than ever before. He is a trained and a good teacher of the Word.

Peru

During the public school vacation months of January, February and March, daily vacation Bible schools will be held in as many as possible of the churches on the coast, in the mountains and in the jungle. This work is not easy but it always provides a great opportunity to reach children who never attend any church; also, parents hear the gospel. . . . There are native workers in Peru who are anxious to proclaim the message of salvation. This is not altogether easy as they face opposition constantly. The result is often discouragement. Pray that they will keep their eyes always on Jesus.

Chile

The Alliance Press in Temuco is in need of several new pieces of equipment: a linotype, a booksewing machine and a mat-making machine. Also a new pick-up truck is needed for carrying mail to and from the post office and railroad station. Pray that these will be available soon.

Argentina

Pray for two missionary couples for this field. Rev. and Mrs. S. G. Barnes return to the States in 1957, D.V., after thirty-seven years of service in Argentina. When the Littles return on furlough in 1958, only the Voths will remain unless others fill in the ranks.

Near East

Pray that the missionaries will be permitted to remain and carry on their work normally in the Near East. . . . A joint national committee of Syria, Lebanon and Jordan has just been formed, uniting the committees of the separate fields. Plans are developing for this committee to take over full responsibility of all the existing work. Pray that this will be done in the will and wisdom of God. . . . There is little evangelical literature in the Arabic language. Praise God that the two volumes of *The Holy Spirit*, by A. B. Simpson, are now on sale and are appreciated. Pray for the translation and publication work being done, especially for a correspondence course that is being mimeographed and that will be printed and distributed when funds are available.

Philippine Islands

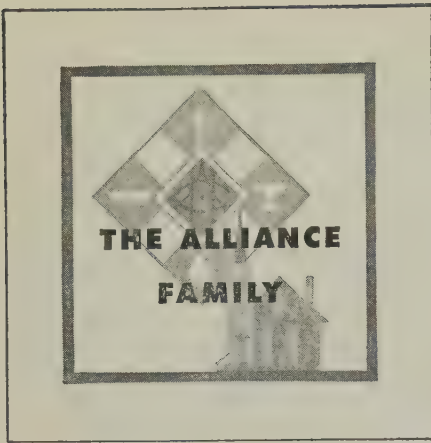
January 24 is Commencement Day at the Ebenezer Bible Institute. Eighteen students will be graduated and will enter the Lord's service. As many junior students will be assigned for seventeen months of practical ministry before returning to the school for their final year of training. Pray that all may go forth under the endowment of power promised by Christ and experienced by the apostles. . . . Rev. Esteban Bustamante has contracted pulmonary tuberculosis. He will need months of rest as well as more nourishing food than he normally has had. Pray for his full recovery and for the needs of his family during this time.

Indonesia

The matter of self-support still presents a tremendous challenge to most of the churches in East Borneo. Pray for the blessing of victory in this vital matter. Many of the churches are struggling with this, and quite a number are discouraged. The problem of divorce and remarriage is creating havoc in some of these churches. There are many difficulties, but God will work as we pray.



How seldom is it that the soul is so still it can hear when God speaks to it.—
FENELON.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Mary Forbes left San Francisco by plane December 27 for Dalat, Indo-China, where she will be teaching in the school for missionaries' children. Miss Forbes has her B.S. degree in education from the University of Oregon and has had considerable teaching experience. She is a member of the Alliance church in Bend, Ore.



Miss Mary Forbes
Indo-China

Mr. and Mrs. Robert Reed and children, Rebekah, Mark and Deborah, sailed from Seattle December 14 for work with the Tribes of Viet Nam Mission. Both are graduates of Prairie Bible Institute, Three Hills, Canada, and of Simpson Bible College, San Francisco, and are members of the Alliance church in Redmond, Wash. Mr. Reed served as a student-pastor in the Pacific Northwest District.

Rev. and Mrs. Robert M. Searing, Jr., and son, Mark, sailed from New York

Rev. and Mrs. R. M. Searing, Jr., and son
Colombia



December 28 for Colombia, South America. They are both graduates of Nyack Missionary College, Mr. Searing receiving the B.S. degree in Missions. They have served in the pastorate at Warrensburg, N. Y., for the past two years. Mr. Searing is the son of Rev. and Mrs. Robert M. Searing, also of Colombia. He is a member of the Alliance church in East San Diego, Calif. Mrs. Searing is from the Alliance church in Corning, N. Y.

The New Generation

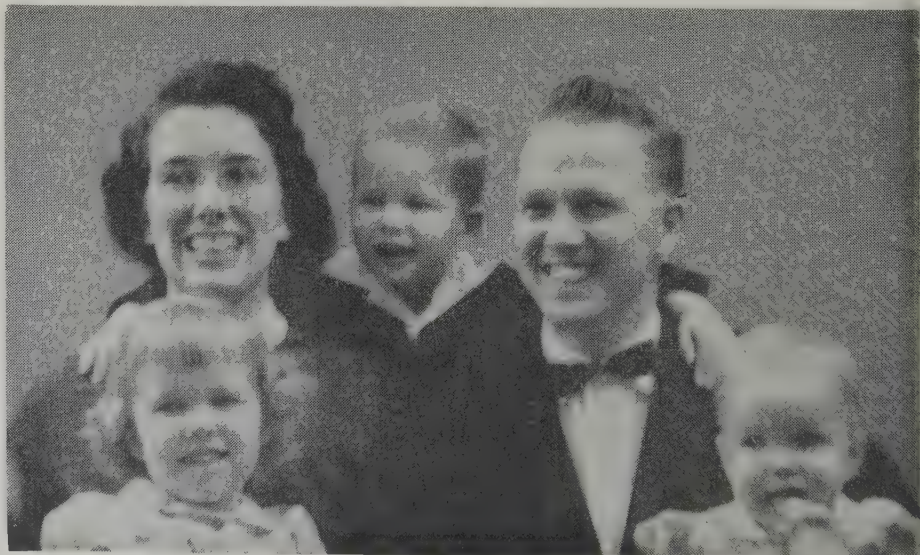
To Rev. and Mrs. A. R. Thomas, on furlough from the Philippine Islands, a daughter, Ruth Louise, on December 10, 1956.

With the Lord

Rev. Montgomery J. Boyd, born December 18, 1897, in New Castle, Pa., went to be with the Lord December 12, 1956, in McKeesport, Pa., where he had been the pastor for the past eight years. Mr. Boyd was graduated from Nyack Missionary College in 1919, and later attended Houghton College in New York and Juniata College, Huntingdon, Pa. He began his ministry in 1919 at Warrensburg, N. Y., and also served in Ballston Spa, N. Y.; Williamsburg, Pa.; Schenectady, N. Y.; Butler, Marion Hill and DuBois, Pa. He served for a number of terms on the District executive committee and was a member of the ordaining council. His ministry was blessed of God in every church where he was pastor.

The funeral was held in McKeesport with Rev. L. R. Van Horn in charge. Rev. W. Melvin Lewis, Rev. H. J. Sutton, and Rev. D. C. Kopp, District Superintendent, also participated in the service. Rev. and Mrs. Walter Maurer, of Butler, Pa., sang.

He is survived by his widow, Mrs. Cecille Tobin Boyd; and three daughters, Mrs. Malvin Dolby, wife of the pastor in Williamsburg, Pa., and Misses Ellen and Faith Boyd.



Mr. and Mrs. Robert Reed and family, Viet Nam

Letters

Appreciates Editorials

It has just been my privilege to read your editorial "Born After Midnight" (December 5, 1956), and also the two articles under the heading "In Defense of Parents" (November 28, December 5, 1956). All so very highly appreciated. Thank you.

—T. J. BACH, Director-Emeritus, TEAM LaCanada, Calif.

Articles Fit Together

Just a bit of an overflow after reading the inspiring sermon by Rev. Donald R. Shepperson (December 12, 1956). It both improved and encouraged my heart to press on. First reading the Editorial Voice, "Not Peace But a Sword," I seemed to be prepared for the wonderful truth expressed in "The Man Who Wanted a Mountain."

... My heart also rejoices in the way each item fits so beautifully with other items. This is so definitely God's work, and growing in grace is made so desirable and so clear that even our humble hearts can take it in.—Mrs. W. S. GRAHAM, North Vancouver, Canada.



Dr. and Mrs. S. Smit, New Guinea
(ALLIANCE WEEKLY, December 26, 1956)

Sunday

DAILY READING—Romans 12:1-9.

DAILY TEXT—"Present your bodies a living sacrifice, holy, acceptable unto God" (verse 1).

God does not want consecration bound up with our prayer book, folded away in our Bible, left in our pew between Sabbaths or brought out for airing at the weekly prayer meeting. He does not want our religious phrases and tones for holy days and special times. He wants every place sacred, every time Sabbatic, and everything inscribed "Holiness unto the Lord." He wants us to sit at our dinner table and eat and drink to the glory of God, to talk with our families in simple, happy fellowship, having our speech always "seasoned with salt." He wants all our life to be as holy as our communion services, and even our buying and selling to be like a sacrament of sweetness.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, the Mexican Work.

Monday

DAILY READING—1 Samuel 15:10-22.

DAILY TEXT—"When thou wast little in thine own sight, wast thou not made the head . . . ?" (verse 17).

Do you remember when you were straitened in depression days and you prayed about a dress or a suit or a dollar? But now you have money; why seek God? You can get on all right without Him, or at least without that constant simple dependence. What foolishness! Once you were struggling along, a young gospel preacher with many an unashamed "Let's pray about it"; but now you are advanced and bigger and wiser (still preaching the true gospel, of course), but not so often on your knees with fellow-laborers. Your heart is still perfect and you refuse to fellowship with denial and deniers, but there is a difference somehow. You have grown, but where to? Where is that simple reliance upon God? You are rather proud of your advance, but do you think God is well pleased that you disregard Him or see Him from afar?—GOSPEL HERALD.

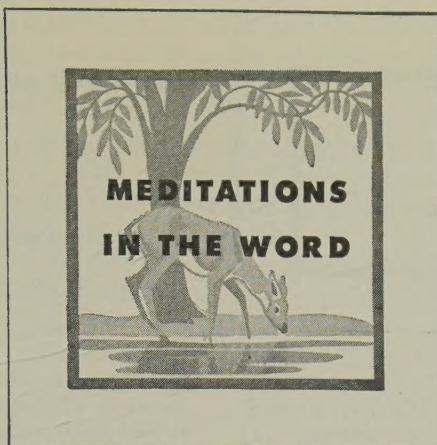
Pray for India; Western Pennsylvania District.

Tuesday

DAILY READING—1 Peter 1:1-9.

DAILY TEXT—"Ye rejoice with joy unspeakable and full of glory" (verse 8).

God has sent me this happiness for some purpose; why is it? Or is it not simply because He loves me and wishes me to be happy? My Father does not bribe me by happiness to do my duty. It is enough for Him that I am joyous, without harnessing my joy to some task. God is so good to me. Thou dost not dole out my pleasures, loving Father, or measure them off as rewards, a pleasure to a deed. All my life sings



Compiled by EDITH M. BEYERLE

with Thy love, so full and so overflowing. Oh, the force of peace and good cheer! Oh, the might that lies in a happy heart! As the strong men of old held themselves recreant when not using their knightly strength in saving and protecting others, so may I with this spiritual power Thou hast given me. I will wear my joy as a crusader's shield.—AMOS WELLS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

DAILY READING—Matthew 7:1-11.

DAILY TEXT—"Judge not" (verse 1).

*Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the shoes he wears
Or struggled beneath his load.*

*Don't be too harsh with the man who sins,
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure
That you have not sins of your own;*

*For, you know, perhaps if the tempter's voice
Should whisper as soft to you
As it did to him when he went astray,
'Twould cause you to falter too.*
—EVANGELICAL CHRISTIAN.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

DAILY READING—Exodus 16:1-13.

DAILY TEXT—"The Lord heareth your murmurings which ye murmur against him" (verse 8).

Does the Lord really hear every discontented word I ever speak? Does He hear when I grumble about the weather, about the hard winter, about the late spring, about the dry summer, about the wet harvest, about the grub-worm and the grasshopper? Does He hear when I grumble about the frosts, about the drought, about the high winds

and about the storms? Does He hear when I scold about my circumstances, about the hardness of my lot, about my losses and disappointments? If we could get into our heart, and keep there continually, the consciousness that every word we speak is heard in heaven, would we murmur so much as we do? We are very careful about our speech before men. Are we as careful what we say in the hearing of heaven?—J. R. MILLER.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

DAILY READING—2 Samuel 19:24-30.

DAILY TEXT—"Yea, let him take all, forasmuch as my lord the king is come again" (verse 30).

This short narrative of Mephibosheth's love for King David is beautiful indeed. He cared more about the king than he did about anything the king gave him. He was so delighted to have David back again that he could even forfeit his fortune to Ziba, the man who had deceived him and lied about him to the king. What a picture of the redeemed heart in love with its Redeemer! "Lame on both his feet," even as a Christian, and unable to make them always keep pace with the better dictates of the heart and will, yet in love with Jesus and desiring Him above all the things He is able to bestow! Mephibosheth found his satisfaction in being made one of the ruling king's family. So the Christian, formerly the child of Satan, finds delight in nothing so much as fellowship with the divine Deliverer, Protector and Companion.—PAMELL.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

DAILY READING—1 Thessalonians 2:1-12.

DAILY TEXT—"As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (verse 4).

A dear companion of mine, as he joined me in a railway train, said pleasantly, "I got a good illustration from the man at the gate as I came onto the train. It is very cold and everyone was grumbling, and some were abusing him as he made them all get their tickets out and show them. I said to him, 'You don't seem to be very popular around here.' 'If I am popular with the man that put me here it is all I want,' was his reply. Ah," said this dear friend, "if we could go through this world keeping the same thought toward Christ, what a straight path we would make!" May this be our ambition, the only ambition the gospel enjoins.—D. W. WHITTLE.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

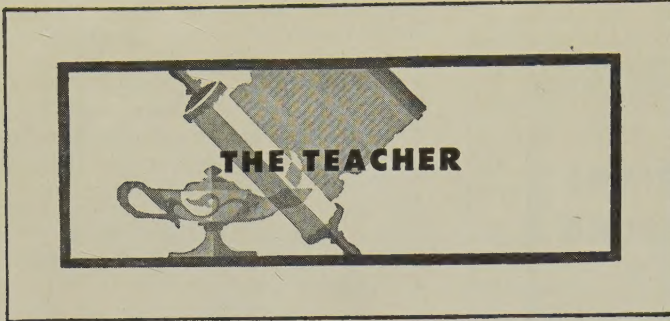
SUNDAY SCHOOL LESSON—JANUARY 27, 1957

Needs That Jesus Meets

Matthew 9:1-13

DEVOTIONAL READING—James 5:13-20

GOLDEN TEXT—"Son, be of good cheer; thy sins be forgiven thee."—Matthew 9:2.



BACKGROUND AND LESSON ORIENTATION

A group of notable miracles are reported in Matthew 8 and 9. Most of these incidents have some things in common: (1) There was the presentation of a great need; the extremity of the situation was depicted. (2) Jesus met this need by introducing His supernatural power. (3) There was a public reaction of either faith or unbelief. Christ did not meet needs simply to alleviate human suffering. His miracles were not dissipated to satisfy human emotions. Christ does not want us to "feel better"; He wants us to love Him and glorify His Father. Therefore, it is not surprising to see that the issues of discipleship arose out of these situations. Christ came into the world to save sinners. The miracles of healing were directed to this end. When the physical is elevated above the spiritual, heresy results.

SIMPLIFIED OUTLINE

1. *The Healing of the Palsied*—Matthew 9:1-8.
2. *The Call of Matthew*—Matthew 9:9.
3. *The Messiah's Mission*—Matthew 9:10-13.

KEY WORD ANALYSIS

(1) "Palsy"—*paralutikos* (9:2). This is an interesting word from which our term "paralytic" is derived, probably referring to diseases of the brain affecting the body through the nerves and muscles, rendering the victim helpless. This probably covered many diseases that produced a paralysis.

(2) "Custom"—*telonion* (9:9), from

the common word *telos* meaning an end or design. In its financial setting it refers to that which was paid for public ends or purposes. In Palestine the Herods of Galilee and Perea received the custom; in Judaea it was paid to the procurator for the Roman Government. Thus the taxgatherer in Judaea was twice hated—he collected taxes, and for Rome.

COMMENTARY ON THE PRINTED TEXT

1. *The Healing of the Palsied* (Matt. 9:1-8).

Jesus had left the center of His usual activity and had gone into the country of the Gergesenes where the demoniac was delivered. Then He returned to "his own city," Capernaum. Here the pitiful helplessness of a paralytic and the expectancy of faith caused Him to go to the root of the disease rather than the manifestation of it.

Because Christ had referred to sin and had indicated His willingness to forgive it, He came into open conflict with His enemies the Pharisees, who termed such a statement blasphemy. Jesus was able to detect their thoughts in the matter. In refuting their criticism of His statement He asked them a question: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?"

This statement is many times misunderstood. It is probably easier to talk about the intangible and invisible factor of sin because no one can check

the efficacy of the claim. It would be harder to say "Arise and walk," because the individual would have to arise and walk if the validity of the statement were to be proved. But to prove the validity of His power to forgive sins He demonstrated His power to heal. If the man could be healed at a word of command, he could be forgiven by the power of the same word. The crowd understood both the language and the miracle of Christ and glorified God because of such power.

2. *The Call of Matthew* (Matt. 9:9).

As Christ continued His journey to His home He passed the house of the receipt of taxes. He was in Galilee (see Key Word Analysis). In the place of authority was a man whom Jesus had marked for discipleship. This makes an interesting comparison with chapter 8:9-22. Here discipleship was requested, and Matthew responded.

The simple command "Follow me" had been preceded by much observation and discussion about the person and identity of Christ by Matthew.

This was no snap decision. When the moment came to make the decision however, there was no hesitancy.

3. *The Messiah's Mission* (Matt. 9:10-13).

It seems that Matthew had invited Christ and His other disciples to his home to commemorate the step he had taken into discipleship. No doubt some of the former friends and associates of Matthew joined them. This breakdown of social and religious protocol angered the Pharisees. This provocation became the occasion for Christ, the Messiah, to clarify His mission.

The point was carried home on the wings of a little parable. It is significant that men who need a doctor. To this was added the words of Micah (6:6-8) in essence. What does sacrifice mean without mercy? What does ritual mean without the heart? The Lord of Glory would never have left heaven had it not been for men who needed Him. It was the great calamity at Eden that caused God to undertake the redemption of a lost race.

HELPFUL HINTS FOR LESSON PREPARATION

Chapters 8 and 9 should be treated as a unit. The eighth chapter makes an excellent background to present the truth of this week's lesson. Christ's declaration about His mission

to call sinners to repentance is only emphasized by His compassion for men who are suffering from the awful consequences of sin. Matthew's call was ordained in this framework of reference. The teacher should press this factor home

Personal Righteousness

(Continued from page 4)

This has broad implications in modern life. No two people are the same. This is a truism. That may be why we tend to forget it. Much energy is spent trying to mass-produce Christians off the same assembly line so that they will all come out liking and disliking the same things, approving and disapproving the same things, doing and avoiding the same things. There is little recognition of the individual. And yet it is each individual person who is to grow into ethical manhood. Each person is tempted according to the bent of his character. And he must cope with his temptation from within his own maturity in the process of sanctification.

What is the proper amount of food for one person may be gluttonous for another. What is proper toil for one may be overwork for another. What is a matter of sexual indifference to one may be sexual temptation for another. In any case, it is clear that no external laws can be passed. Some are prone to certain temptations, others not so. The same temptation will appeal to the same person more at one time than at another.

Local Conventions

Convening January 20-27

A church never loses its momentum as long as it puts missions first. The best cure for internal friction and divisiveness is an awakening to Christ's calling for His people in this age.

Western Pennsylvania District

Nadine, Pa. January 20-23
Blawnox, Pa. January 20-23
Verona, Pa. January 20-23
Clairton, Pa. January 24-27

Southeastern District

Orlando, Fla. January 20-27
Hazelhurst, Ga. January 20-23
Jacksonville, Fla. January 23-27
Gainesville, Fla. January 24-27

Southwestern District

Brownsville, Tex.
(American Church) January 24-27
(Mexican Church) January 24, 25
Santa Maria, Tex. January 26

South Pacific District

Phoenix, Ariz. January 22-27
San Diego, Calif.
(First Church) January 20-27
(Pacific Beach) January 22-27

Therefore, he—and only he before God—can judge when his conscience is defiled. He must decide for himself what will be the inner spiritual consequences of his participation in any given action or program. He—before God—must pass judgment on his motives and desires.

The benefits of cultivating the pure conscience are cumulative. Each time temptation is resisted the spirit is tempered more. There is stronger resistance to the next temptation. But when the believer yields to temptation against the protests of his conscience, the seeds of moral decline are planted. Ethical deterioration in a Christian's life always has a "case history." And an invariable element in his decline is the surrender of the pure conscience and repeated defiling of his conscience by known sin.

The believer is to be a pilgrim in the world. If he makes the world his home, the result will be a defiled conscience. He abides in God as he gives witness to the world. If he abides in the world, he loses his ambassadorship to it. He is to be as Christ was—the friend of sinners who was not conditioned by their sin but who disclosed it to them by His purity.

However, some of the world's activity is decisively closed to the Christian at all times. Adultery is never an option of Christian liberty.

The believer cannot excuse a professional visit to a prostitute by saying he is there to witness to her. Other departments of the world will be closed to some Christians because of their conscience. The believer who cannot visit the world without making it his home has no right to visit it at his weak points. His Christian life withers when he dwells in the world.

(Continued next week)



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ALLIANCE MISSIONS ON THE MARCH

Using the Prayer Manual

PRAYER Manuals for 1957 are now available to those who request them. Through Alliance churches and prayer groups distribution is being made as usual, but any reader of *THE ALLIANCE WEEKLY* not supplied in this way is invited to write for a copy.

The Manual is not a book of instructions in the art of prayer. It is printed for the use of those to whom prayer is a living experience. It contains no models or patterns for addressing Deity. Rather it has subjects for prayer grouped in seven divisions so that each may receive particular attention on at least one day of the week.

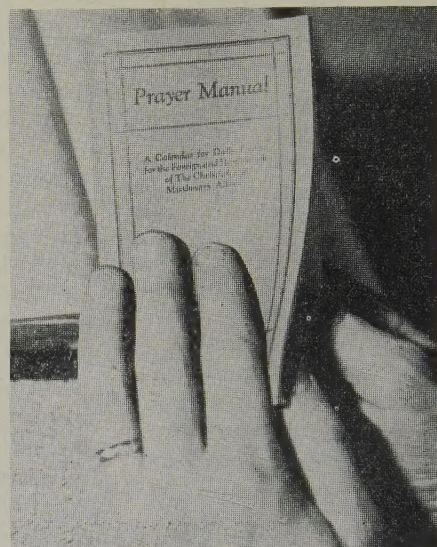
Names of missionaries appear under the field where they serve. Official workers in the home field are named according to district and city. Officers of the Society, the Board of Managers and personnel in special departments of administration are also listed. Retired missionaries, missionary homes, the Alliance Home for the Aged, the Jewish work and Bible schools also appear as subjects for prayer.

Following the suggested arrangement a consistent intercessor will pray "around the world each week." With what joy does he greet those whose names have become familiar because often pronounced in the place of prayer.

Faithful use of the Prayer Manual corrects the tendency to concentrate only upon fields or workers known personally or brought to attention by extraordinary circumstances. It avoids focusing upon one point of special interest or danger while the "strong man" in other areas successfully resists all efforts to set free his slaves.

As pictures and names of national workers appear in *THE ALLIANCE WEEKLY* and in reports from the fields a person familiar with the Manual is enabled to pray more intelligently for them also.

At the end of each year a well-worn Prayer Manual stained with tears bears quiet testimony that someone has been prevailing with God in the secret place of prayer. It is there conditions are established for victory both at home and abroad.



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